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ABSTRACT

This curriculum guide, developed by the Association of Teachers of Latin American Studies, provides an interdisciplinary, inquiry-oriented approach to Mexican-American and Puerto Rican Studies. Unit one contains a list of cognitive and affective objectives and evaluation suggestions. Units two through six provide content materials and include a list of key concepts and student inquiry activities. Specifically, unit two analyzes the historical background of Mexico and includes sections on geography, pre-Columbian civilization, the Spanish conquest, the colonial period, the independence movement, 19th century imperialism, and the revolution of 1910. Unit three examines the contemporary social organization of Mexico. Unit four studies the economic and political systems of Mexico as well as developments in medicine. Unit five studies the experience of the Mexican-American and includes sections on identification of terms, the American experience, and the Chicano movement, culture, and education. Unit six studies the Puerto Rican experience and includes sections on Puerto Rican identity, family structure, religious values, and the U.S. policy on language in Puerto Rico. (Author/DE)

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1973 ATLAS Curriculum Guide for Mexican-American and Puerto Rican Studies

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FOREWORD

The instructional materials contained herein are an extension of the work done by the members of the 1972 ATLAS Seminar in Guadalajara, Mexico. The participants of the 1973 program were asked to review critically the earlier curriculum materials and to make revisions deemed necessary.

It is to the credit of the 1972 program that much of the work previously done was left intact. It is to the credit of the 1973 program members that enough changes were effected in both the elementary and secondary portions to make the revised curriculum effort truly the product of both seminars. In addition the members of the 1973 program broke new ground by providing content and student activities in another area of vital concern - Puerto Rican Studies.

Credit for the materials produced on the following pages is justly due to the twenty-seven teachers from different parts of the United States who dedicated themselves to realizing the goals of the Project. To have been associated with these fine professionals for the past two months has been a source of great personal satisfaction.

To the Group Leaders who undertook the difficult task of

coordinating assignments a special tribute must be paid. These Master Teachers not only met their own program commitments but also assisted their colleagues in preparing their respective assignments.

The members of the 1973 ATLAS Seminar are aware that what is written in the bi-lingual curriculum (revised) that follows is not the last word on these critical study areas. Other programs and future seminars may indeed find much to improve upon. We hope that what is presented is thought-provoking, informative and useful. If it is, the program has succeeded.

Monterrey,
México
August, 1973

Daniel J. Mugan
Project Director
Association of Teachers of
Latin American Studies

The project presented herein was performed pursuant to a grant from the United States Office of Education, Department of Health, Education and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the United States Office of Education, and no official endorsement by the United States Office of Education should be inferred.

I. STATEMENT OF OBJECTIVES AND GOALS

A. BACKGROUND FOR THE TEACHER

This course of study represents a departure from the traditional survey of ethnic groups. Cognizant of the difficulties in attempting to cover all of the relevant material for any group, we have instead aimed at remedying the shortcomings of previous studies, thus allowing for a more reflective and intensive study of the origins of Mexican-Americans. Basic to this course is student inquiry and discovery and an interdisciplinary approach.

These techniques will provide the student with a type of experience that will enable him to solve similar kinds of problems more readily as an adult in the world in which he lives.

In a similar sense we have included at the end of each section "key concepts". Since concepts are ideas, they are useful to students at any grade, or indeed at any stage of their life. Ideas can be supported and reinforced with additional experience and new data. Mexico has changed in the last two hundred years. However, the concept of "nation", "community", or environment" did not cease as Mexico evolved from the period of Spanish rule. Thus a curriculum based upon "concepts" is never outdated or obsolete.

B. COGNITIVE

1. Knowledge of Mexico and Mexican-Americans
   a. to know terminology relative to history
   b. facts
   c. to know the various ways of dealing with specifics
2. Comprehension of Mexican heritage and contemporary problems.
   a. translation of problems
   b. interpretation of cultural differences
3. Application
   a. to know open-mindedness is necessary for cross-cultural communication.
   b. to develop interest in cultural pluralism in the United States.
   c. to be willing to state and test hypotheses
   d. to remain aware of the tentative nature of hypotheses
4. Analysis
   a. to learn to locate and gather information
   b. to develop skill in analyzing and comparing cultures
   c. to be able to draw relationships
   d. to select or reject data
5. Synthesis
   a. to produce a plan
   b. to understand abstract relations

6. Evaluation

   a. to develop a critical attitude based upon internal and external data.

   b. to draw inferences from given material

   c. to determine the relative significance of information

   d. to make valid generalizations.

C. AFFECTIVE

1. Receiving
   a. awareness
   b. willingness to receive a variety of viewpoints
   c. develop willingness to use data as source of questions
   d. to use data in support of hypotheses
2. Attitude
   a. to develop empathy
   b. belief that social problems are susceptible to rational analysis and solution
   c. to realize most generalizations need qualification
3. Valuing
   a. to weigh competing values
   b. to present controversial issues that challenge students' values.
   c. commitment
4. Organization
   a. conceptualization of values
   b. organization of a value system
   c. to resolve value conflicts in the light of evidence.

D. EVALUATION

It is the belief of the curriculum committee that the evaluative techniques to be utilized should be of an inquiry nature. The material has as its main purpose the development by students of questions useful for analysis of ethnic groups and cultures. Furthermore, since this curriculum will have national and possibly international application, we recommend that adaptation to local needs be made wherever and whenever possible. Therefore, we have not outlined specific evaluative devices. We do not know if teachers will use exposition or inquiry techniques, nor whether they will depend on multiple choice and essay-type questions. We do, however, refer the teacher to the activities section and urge its implementation. Any of the inquiry-oriented approaches can easily be converted into evaluative materials.

B. PRE-COLUMBIAN CIVILIZATIONS IN MESOAMERICA

Before Hernán Cortez arrived on the east coast of Mexico, there existed Indian civilizations far more advanced than ever could have been conceived by European man.

What motivated these indigenous peoples to build cities larger than those in Europe, to establish highly organized and sophisticated religions, to develop a system of higher mathematics and astronomy, and to implement herbal medicine and surgury to high levels is still unknown. But the fact remains that the Indians of Pre-Columbian Mesoamerica did achieve these heights and did so totally from within their own territorial boundaries.

From the mysterious Olmecs, to the Teotihuacanos, to the Maya, the Aztecs of Mexico assimilated all of the existing knowledge of the arts and sciences, religion, government, and social organization of the past. They built an empire and a civilization that rivailed that of Greeks and Romans.

THE DISCOVERY AND CULTIVATION OF CORN WAS THE MOST PROBABLE REASON FOR THE INITIAL CULTURAL REVOLUTION IN MIDDLE AMERICA.

1. Before the cultivation of corn. c.5200 BC

   a. Nomads

1) food gatherers, hunters

2) small bands

b. No permanent examples of architecture

c. No significant artistic development

2. The Discovery of Corn c.5200 BC to 3000 BC

a. Tehuacán, Puebla (most probable place of origin)

b. Development of social organization c.3000 BC to 1800 BC

1) the clan

a) men remained mostly hunters

b) the cultivation and preparation of corn by women

2) a communal setting

3) utensils as art

a) "comal", Flat clay plates

b) "coa", digging stick

c) "choza", bowl used for cooking

d) "metate", rock pan and crusher to grind corn

4. Belief in a hereafter c.1800 BC to 1300 BC

a) burial in fetal position

b) ceramic offerings

3. Physical and cultural divisions of Middle America

a. Mesoamerica

1) high cultural area

2) corn as principal crop

b. Arid America

1) low cultural area

2) wheat as main crop

c. Oasis America

1) Some cultural development

2) corn and wheat principal crops

TLATILCO MAY HAVE BEEN THE FIRST SMALL CITY IN MESO AMERICA. (MIDDLE PRE-CLASSIC 1300 BC TO 800 BC)

1. Social classes or castes (seen through ceramics)

a. the nobles (elaborately dressed)

b. warriors

c. women (miniskirted with stylized hairdoes)

d. deformed humans (perhaps Demi-Gods)

2. Religion

a. Death

1) Duality (figurines showing life and death in one)

2) Sophisticated burials

3) Fertility Cult (symbolized by female figurines)

a) human

b) agricultural

3. Art

a. Ceramics - Themes:

1. "mujeres bonitas"

2) decorated vases

3) family scenes

4) deformed people

5) acrobats

6) musicians

7) dancers

b. Textiles (to distinguish classes)

1) "maxtlatl" (skirt)

2) "taparroco" (shawl)

THE OLMECS WERE THE "MOTHER CULTURE" FOR ALL OF MESOAMERICA. (PRE-CLASSIC c. 1100-800 BC TO THE YEAR O ( ) CIRCA)

1. Physical Geography

a. Mexican Gulf Coast (principal setting)

b. Cultural influence throughout all of Mesoamerica

1) Central plateau

2) Oaxaca zone

3) Mayan zone

4) West coast of Mexico

2. Religion - "The Jaguar Cult"

a. Shamanism

b. Talismans

c. Lycanthrophy

3. Government

   a. Theocracy

   b. Cultural dominance of Mesoamerica rather than military

4. Science

   a. Probable invention of the Calendar

   b. Discovery and use of the Zero

   c. Astronomy

5. Cities

   a. La Venta

   b. Tres Zapotes

   c. San Lorenzo Tenochtitlan

   d. Cerro de las Mesas

   e. Potrero Nuevo

6. Arts

   a. Ceramics

      1) "Cara de Niño" - adult bodies with baby faces

      2) Zoomorphic figures

         a. ducks

         b. monkeys

         c. jaguars

      3. Anthropomorphic figures

         a. human

         b. man-jaguar

b. Sculpture

1. Monolithic stone sculpture

a) Colossal heads

1. Portraits

2. Chieftains or ball plyers

b) altars or thrones

c) above the ground tombs (verticle pillars)

d) stelae

1. dating stones

2. historical

2. Small sculpture

a) figurines in jade and jadite

b) serpentine figures

c) small stone "hachas"

c. Architecture

1) temple bases

2) temples

d. Mosaics

e. Painting

TEOTIHUACAN THE FIRST CITY-STATE, INITIATED A PERIOD OF CULTURAL AND PERHAPS EVEN, MILITARY IMPERIALISM IN MESOAMERICA. CLASSIC c.150 BC. TO 750 AD.

1. Physical Geography

a. Central Plateau

b. Valley of San Juan Teotihuacan

2. The city and Social Classes

   a. Ceremonial Zone (2 sq. miles)

      1) priests

      2) priests in training

   b. Residential Zone (15 sq. miles)

      1) nobles

      2) wealthy merchants

      3) warrior class (?)

   c. Agricultural Zone (80 sq. miles)

      1) artisans

      2) farmers

3. Population

   a. Permanent, 85,000 to 100,000

   b. "Floating" or Temporary

      1) religious pilgrimages

      2) commerce

4. Mythology (the Creation of the 5th Sun)

   a. the Sun (Nanahuatzin)

   b. the Moon (Tecuciztecatl)

   c. Tlaloc, the rain God

   d. Quetzalcóatl, the Plumed Serpent

   e. Huehuetéotl, the Old God of Fire

   f. Texcatlipoca, the Jaguar

   g. Tlalhuitzcalpantlicuitli, the Jaguar-Bird Serpent

a) stone and wood

b) no metals

c) no wheeled vehicles

2) Manpower

a) 100,000 men working for 20 years

b) Slaves

6. Ceramics

a. Vases

b. Figurines

1) realistic

2) depicting all classes

7. Painting

a. Basic Colors

b. Technique

1) fresco (wet mural)

2) dry mural

c. Themes

1) Religious

a) Tlalocan

b) Gods

c) Priests

d) Mythological animals

2) Agricultural

5. Architecture

a. Pyramids of the Sun and the Moon

1) Truncated (flat on top for temple)

2) Stepped (scalating sides)

3) Bases for temples

a) Solid construction

b) not tombs like the Egyptian

4) Painted

5) In harmony with nature

a) the Sun is a silhouette of Mt. Patlachique

b) the Moon is a silhouette of the Cerro Gordo

b. Temples

1) Facades

2) Sculptured

3) "talud and Tablero"

c. Plazas

1) "Plan Triple" - courtyard surrounded by three temple

2) open air

d. Palaces

1) Tetitla

2) Tepantitla

3) Atetleco

4) Zacuala

5) Temple of Agriculture

6) Temple of Quetzalpápolotl

e. Construction Techniques

1) Tools

THE MAYA WERE GREATLY INFLUENCED BY THE GOLF COAST AND CENTRAL PLATEAU CULTURES, c. 500BC TO 1600 AD

1. Social Classes
    a. Upper
        1) priests
        2) nobles
        3) warriors
    b. Middle
        1) merchants
        2) artists
        3) "ballplayers"
    c. Lower
        1) farmers
        2) slaves
2. Government
    a. Theocratic
    b. Militaristic
    c. Mayan Confederation
        1) Mayapan
        2) Uxmal
        3) Chichen Itzá
3. Principal Cities
    a. Chiapas
        1) Bonampak
        2) Palenque

b. Campeche

1) Edzna

c. Yucatan

1) Uxmal

2) Kabáh

3) Labná

4) Sayil

5) Chichen Itzá

6) Dzibilchaltum

7) Mayapan

4. Major Art Centers

a. Bonampak

1) Architecture

a) Three "crujias"

b) False Mayan arch

2) Painting (Themes)

a) preparation for a festival or war

b) battle scene

c) victory ceremony

b. Palenque

1) Temple of the Inscriptions

a) truncated pyramid

b) temple

c) the tomb

1) below ground le v el

2) directly under the temple and pyramid

3) sarcofagus

2) The Palace

a) low relief sculpture

b) four story tower

1) observation post

2) astronomical observatory (?)

3) Temple of the Cross

a) low relief tablero

b) stylized corn plant cut like the Christian cross

c) priest and priestess attending the plant

c. Tikal

1) Stelae

a) dates in low relief

b) historical scenes

c) in front of altars, temples and plazas

2) "cresteria", roof comb

a) on top of temples

b) often larger than the temple

3) Temples

a) tallest of the Maya

b) decorated interiors and exteriors

c) imitated nature (the verticle)

d. Uxmal

1) the Convent

a) imitation of the horizontal lines of nature

b) perfect symetry

c) lower wall simple, upper more detailed

d) masks of Chac

2) Temple of the Dwarf

a) rebuilt three times

b) rounded corners

3) Governor's Palace

a) central staircase

b) divided into three sections, the center being the largest

c) "Cristmas tree" arch

5. Physical characteristics of the Maya

a. Physical induced deformities

1) deformed forehead

2) crossed eyes

b. Broad shoulders

6. Religion

a. Pantheistic

b. Limited human sacrifice

c. Clergy

1) priests

2) priestesses

d. Ceremonies

1) ritual dances

2) the ball game

7. Achievements

a. Architecture

1) cities of stone

a. limestone

b. adobe

2) corbelled arch (mayan arch)

3) limestone cement

b. Sculpture

1) stelae

2) stucco

3) clay sculpture

4) wooden sculpture

c. Painting

1) wall frescos

2) pottery

d. Calendar

1) "Haab" year

a) 18 months

b) 20 days in each month

c) one month of 5 unlucky days

2) "Tzolkin" year

a) thirteen months

b) twenty days in each month

3) "Long Count", history from their beginning

4) Venus year

a) Mayan, 584 days

b) modern 583.92 days

e. Communication

1) land roads (sacbrob)

2) sea roads

f. Glyph writing

g. Literature

1) Dresden Codice (Dresden, Germany)

2) Codex Peresianus (Paris, France)

3) Codex Tro-Cortesianus (Madrid, Spain)

THE AZTECS ASSIMILATED THE MOST OUTSTANDING ACHIEVEMENTS OF THE PREVIOUS PRE-COLUMBIAN CULTURES TO CREATE A NEW SOCIETY.

1. Pre-Tenochtitlan

a. The Pilgrimage

b. Religion

1) Huitzilopochtli

2) Four High Priests

c. Weapons

1) "tlauitolli", bow and arrow

2) "atlatl", spear thrower

3) "maquahuiti, club with sharp obsidean chips

4) "mitl", obsidean tipped javelin

5) "chimalli", animal skin shield

2. Tenochtitlan

a. Religion

1) "The Trinity"

a) Huitzilopochtli, the sun and war god

b) Tlaloc, the Rain God

c) Quetzalcóatl, God of Learning and Priests

2) Coatlique, the Mother Earth

3) Clergy

a) The Chief Speaker

b) "quequetzalcoa", two high priests

1) administrators of Taxes

2) supervised the "tlamacazqui" or school for new priests.

c) minor clergy

b. War

1) "Guerras Floridas"

2) War for conquest

c. Education

1) "calmecac", monastery

2) "tlamacazqui", school of new priests

3) "telpochcalli", school for commoners

d. Economics

1) "tianguis", marketplace

2) merchant class

a) "pochtecas", specialized elite

b) "tamemes", carriers

c) "distributors"

d) "pepiles", commercial colonists

3) Commercial Routes

a) Pichucalco Route (Villahermosa to San Cristobal)

b) Road of Caracoles (Yucatan Peninsula)

c) artificial canals

4) "calpixque", tax collectors

e. Architecture

1) Temple-Pyramids

a) Teocalli

b) Temple of Quetzalcóatl

2) Causeways

a) Aqueducts

b) Bridges

3) Common Buildings

f. Medicine

1) herbal medicine

2) surgery

g. Sculpture

1) stone

a) Coatlicue

b) Aztec Sun Stone

c) Stone of Tizoc

d) Serpents

2) Other

a) obsidean

b) jadite

L. Featherwork

1) headdresses

2) shields

3) banners

3. The Conquest

a. Evil Omens

1) comets

2) droughts

3) misterious fires

4) famine

b. Quetzalcóatl, The Return

1) the Legend

2) the Man

3) Cortés as the fulfillment of the legend.

KEY CONCEPTS:

COMMUNAL MILITARISM

IMMORTALITY

MESOAMERICA

HIGH CULTURAL AREA

LOW CULTURAL AREA

DEMI-GODS

DUALITY

MOTHER CULTURE

THEOCRACY

CULTURAL DOMINANCE

ANTHROPOMORPHISM

CITY STATE

MYTHOLOGY

REPRESENTATIVE STUDENT ACTIVITIES

1. Through the use of Pre-Columbian Artifacts

   a. Choose ceramics typical of 4 cultures of Mexico.

   b. Place these artifacts on a table

   c. Only tell the students that they are from Mexico

   Inquire:

   a. Have the students view the artifacts

   b. have each student write general observations of each ceramic

   c. break the class into small groups, and have each group discuss and develop general concepts for each piece

   d. have each group make a general presentation to the other groups

   e. have the class make several generalizations

   f. from these generalizations have the students choose one or two and begin gathering supportive evidence

   g. at the end of the research period, each student will present his report to the class.

   Supportive Activity - map work

   a. Identify the principal cultural areas of ancient Mexico

   b. Have the students identify the cultural areas with where the ceramics were produced.

2. Topic - Religious Beliefs as reflected in Architecture, Art and Sculpture

a. Divide class into four groups. Each group will do the following:

1. Draw up a definition of religion

2. Decide which aspects of religion should be artistically represented.

3. Decide the mode(s) of that representation

b. Each group submits its findings for a class discussion.

c. The class is then shown slides, without comment, of religious expression from four Mesoamerican cultures Olmec, Teotihuacanos, Mayan, Aztec. Each group (class /?) then meets and decides to what extent the slides support the original findings and conclusions about artistic religious expression.

d. Each Group is then assigned to report on the religious art of one of the Mesoamerican cultures. Position papers will be prepared and read to the class. Each group will also be responsible for writing a narrative for the slides from "their"culture. Original findings will be further reassessed.

e. The entire class could then write a complete narrative to supplement the slides.

f. Also, each group could analyze the religious art from one other religious group in the world, and note similarities and differences with the Mesoamerican culture studied.

F. NINETEENTH CENTURY IMPERIALISM

Independent Mexico, throughout the nineteenth Century, was frequently beset with political instability and economic disorder. This internal chaos, along with untapped resources such as silver, made her appear as a tempting target for outside powers. Indeed, powerful segments of her population often desired foreign control and/or protectorate status.

Creole intellectuals felt that if native Mexicans could not manage the economy efficiently and utilize the nation's resources, then foreign companies were the logical ones to do so. Such beliefs reached fruition under the presidency of Porfirio Diaz, 1867-1910, whose regime became a "golden age" for foreigners. The calm of the "Pax Porfiriana", plus the government's generous inducements, encouraged Britain, Spain, France, and the United States to increase their holdings.

American policy was determined chiefly by self-interest, but also by larger hemispheric issues. It was also associated with antagonism towards European designs in North America, U.S. expansion on the continent, a desire for permanent boundaries, investment opportunities, and diplomatic resolution of claims by citizens against Mexico.

BRITAIN BECAME THE MOST IMPORTANT FORCE IN THE EUROPEAN ATTEMPTS TO CONTROL THE ECONOMIC DEVELOPMENT OF MEXICO.

1. British economic penetration
   a. Vast sums invested in all economic areas
      1) canals
      2) railways
      3) agriculture
      4) mining
   b. Britain was prepared to use force to support its economic stake in Mexico.
      1). Conferred with France on possible establishment of a monarchy
      2) Landed troops at Veracruz to resolve claims 1862
   c. Internal political weakness gave Britain wide latitude in securing favorable concessions
      1) exploitation of workers
      2) seizure of unsurveyed Indian lands
      3) siphoning of profits back to England
2. Spain dreamed of a possible reconquest
   a. Frustrated invasion attempt in 1829 from Cuba
   b. Landed troops at Vera Cruz to resolve claims 1862
   c. Attempted to revive imperialistic claims in Americas

1) re-annexation of Dominican Republic 1861

2) war with Peru and Chile 1863

3. France also made attempts at Empire Building

a. Nineteenth century educated Mexicans sought to imitate European customs and manners, especially those of France.

1) Creole parents sent their sons to study in France

2) Poets copied French patterns

3) French was taught in schools

b. Use of armed force to protect economic interests

1) Pastry war 1838

2) concert with England and Spain 1862

c. France attempted to reestablish its empire in America

1) Napoleon III and dream of grandeur

2) countering U.S. expansion

3) desire for foreign rule by certain Mexicans

4) U.S. civil war prevented implementation of Monroe doctrine.

5) installation of Maximilian as ruler 1862

d. Maximilian's rule was never accepted by the majority of Mexicans.

1) Juarez and guerrilla raids

2) French withdrawal of support for Maximilian

a) drain on national treasury

b) strong U.S. protests

c) fear of Prussian expansion in Europe

e. The aftermath of the intervention created a new national unity

1) execution of Maximilian

2) destruction of monarchy

3) consolidation of nation

4) end to European intervention

THE ISSUANCE OF THE MONROE DOCTRINE IN 1823 REFLECTED AN ATTEMPT BY THE U.S. TO IDENTIFY HER INTERESTS MORE CLOSELY WITH MEXICO AND THE NEWLY INDEPENDENT NATIONS OF LATIN AMERICA

1. Mixed reactions to Monroe Doctrine

a. Mexicans feared a "possible threat of American imperialism"

b. Juarez welcomed U.S. protests of French intervention

THE MEXICAN WAR MAY HAVE BEEN A CULMINATION OF THE LONG STANDING FEUD BETWEEN THE ANGLOS AND MEXICANS FOR CONTROL OF THE BORDERLANDS

1. Manifest Destiny and U.S. expansionist policy

a. Texas annexation

b. unresolved U.S. claims against Mexico

c. defiant position of Mexican government

d. fighting over disputed boundaries

2. The U.S. defeated Mexico easily

   a. Mexico's internal political position weak

   b. Some Mexicans opted for U.S. annexation

   c. Treaty of Guadalupe Hidalgo 1848

      1) U.S. obtained Mexican cession

      2) U.S. claims against Mexico resolved.

3. The Gadsden Purchase satisfied the immediate policy objectives of both nations

   a. boundary dispute resolved

   b. Santa Anna needed funds

   c. U.S. obtained southern railroad route

   d. Cash payments have been termed "conscience" payments

KEY CONCEPTS:

AUTONOMY

BALANCE OF POWER

DICTATORSHIP

DIPLOMACY

EXPLOITATION

"PAX PORFIRIANA"

IMPERIALISM

MANIFEST DESTINY

REPRESENTATIVE STUDENT ACTIVITIES

1. Have students read different accounts of the causes of the Mexican War (i.e. from both American and Mexican sources). Students should then meet in small groups to determine who was more at fault? - Mexico or the U.S.? The class then reconvenes, with each group defending its conclusion. The class could also decide whether the War was inevitable, and whether it could happen today

2. Same reading assignment as above. Groups could meet again to prepare a ranking list of the causes of the War. Each group then writes list on blackboard and defends same. After discussion, each group is given an opportunity to reasses its findings.

3. Convene a meeting of the U.S. Congress, with the students as members. The class should have read Polk"s War message. Four students should then debate (2 pro, 2 con) the request for War. All non-debating students should represent the states as of 1846. After the debate, and a subsequent discussion, the "Congress" should vote on Polk's message. (Each student should be familiar with a general overview of "his" state.) The class result should then be compared with the actual vote state by state.

4. "What should be the future of Mexico?" "What do you see as your role in that future?" Four students to serve as a panel to discuss these questions, as well as answer questions from the class. The four "panelists" will be Napoleon III, Archduke Maximilian, Benito Juarez, U.S. Secretary of State William Seward.

5. "To what extent should a developing, but poor nation, subject itself to foreign economic penetration? Should this be conceived of as Exploitation or Aid?" "What are the Respective Rights and Obligations of Creditor and Debtor Nations?"

Before any reading, the class as a whole or in groups, should prepare answers to these questions. Then position papers should be prepared and read to the class. The class then may wish to reassess its prior list of answers.

Also, or as a substitute, have the class ask these questions of a panel consisting of Porfirio Diaz, a British businessman, a French businessman, Benito Juarez, Lucas Aleman.

(An added assignment might be to compare the economic penetration of Mexico with that of an underdeveloped nation in contemporary Third World.)

III. CONTEMPORARY SOCIAL ORGANIZATION OF MEXICO

A. FAMILY STRUCTURE

The Mexican family structure is patriarchal and patrilineal. Each member has clearly delineated family functions. In contrast to the (idealized)nuclear American family group, the Mexican family unit is usually an extended family.

As a result of the roles imposed on various members of the Mexican family, Machismo and its double standards of behavior have developed. Machismo has placed the Mexican woman in a submissive position in Mexican society.

THE FAMILY IS THE BASIC SOCIAL UNIT IN MEXICO TODAY

1. Economic and social survival depends on kinship ties
   a. Fictive kinship ties
   b. Significance of family name
2. The role of the individual is subordinated to family interests.

THE STRUCTURE OF THE MEXICAN FAMILY UNIT TENDS TOWARD THE EXTENDED FAMILY SYSTEM.

1. Patrilineal: name, wealth, legal rights, and custody of children pass through the father
2. Patriarchial: Authority rests with oldest male
3. Types of mobility are:
   a. Urban: education, industrial training, migration, politics
   b. Rural: Limited by culture, family, and education.

KEY CONCEPTS:

PATRILINEAL FAMILY

EXTENDED FAMILY

NUCLEAR FAMILY

SOCIAL CLASS STRUCTURE

MACHISMO

POWER ELITE

INDIVIDUALISM

RITUAL CATHOLICISM

SEPARATION OF CHURCH AND STATE

SOCIAL MOBILITY

VALUE SYSTEM

REPRESENTATIVE STUDENT ACTIVITIES

1. Case Study: Oscar Lewis' Five Families

(a) Assign:

(1) The Setting

(2) The Martinez Family

(3) The Sanchez or Gomez or Gutierrez Family

(4) The Castro family

(b) Students will begin reading the Martínez Family in accordance with the following reading guide:

Name of Family_____

(1) Place where family lives: farm, city, section of city

(2) Type of house: apartment, house-size, furniture

(3) Father's occupation: farmer, bus driver, restaurant restaurant worker, owner of cement business

(4) Level of education: parents, children

(5) Socio-economic level: lower, middle, upper

(6) Religion: practices, values

(7) Food: types and amounts

(8) Recreational activities, special events

(9) Matriarchal or patriarchal

(10) Clothing: type, amounts

(11) North American influences: products, customs, values

(12) Define: Machismo, extended family, nuclear family, compadre, barrio.

(13) What does Oscar Lewis mean by the "culture of poverty"?

(14) Why is the "culture of poverty" significant?

(c) DISCUSSION: The fist level of discussion will be the facts ascertained in accordance with the reading guide for each family. Discuss the facts for the Martínez Family, then have students compare basics for the Gomez, Gutierrez and Sanchez Families.

(d) FORMULATING OF HYPOTHESES: After discussing the concept of education in Mexico, students will begin formulating as a class a conclusion (s). Example: Education is not an important value in poverty situations. Students will establish conclusions for practically every concept in the reading guide.

(e) VALIDITY OF HYPOTHESES: For the duration of the term students will test their list of hypotheses against other readings, movies and learning activities. El Mundo es Ancho y Ajeno can easily be used as a bilingual text from the sociological point of view in social studies and from the literary point of view in Spanish class.

(f) For discussion of the "culture of poverty":

(1) Oscar Lewis believes that the culture of the

poor has its own modalities and psychological consequences. Support or refute this assertion by SPECIFIC references to your reading.

2) Formulate two distinct characteristics of the "culture of poverty". By use of specific references to your assigned family, relate your list to your reading.

2. Have class read the following from Juan Perez Jolote by Ricardo Pozas in Octavio Paz, Labyrinth of Solitude, pp. 106-107:

"Holy Earth, holy Heaven, lord God, God the Son, holy Earth, holy Heaven, holy Glory, take charge of me and represent me; see my work see my struggle see my sufferings. Great Man, great Lord, great father, great spirity of woman, help me. I place the tribute in your hands; here is the resting-place of his chulel."

("The Chamulas believe that each human being has two souls; one, the chulel, dwells within an animal (the name "jolole" is a version of the word guajolole, which means "turkey") While the other dwells within the body.") P. 106 Lysander Kemp, translator.

In return for my incense and my candles, spirit of the moon, Virgin mother of Heaven, Virgin mother of the earth; Holy Rose, for your first son, for now first glory, see your child oppressed in his spirit, in the Chulel".

a) To Whom is Juan praying?

b) What evidence do you find of Catholic beliefs? Of Indian beliefs.

Second passage where Juan is describing the image of Christ.

"This is Señor San Manuel here in this coffin, he is also called Señor San Salvador or Señor San Mateo; he watches over the people and animals. We pray to him to watch over us at home on the road, in the fields. This other figure on the cross is also Señor San Mateo; he is showing us how he died on the cross, to teach us respect. . . . Before San Manuel was born, the sun was cold as the moon, and the pukujes (A Pukuj is the chulel of a warlock.) who ate people, lived on the earth. The sun began to grow warm after the birth of the child-God, Señor San Salvador, who is

the son of the Virgin". P. 107 Lysander Kemp. translator.

Discuss: same questions.

Have students formulate conclusion as to the blending of religions.

C. MEDICAL DEVELOPMENT IN MEXICO

Little attention has been given to the efforts of pre-industrial society to seek cures of illness.

The early tribes who settled in Mesoamerica naturally placed much reliance on metaphysical and religious reasons to explain the cause and cure of disease. Gradually these peoples began to seek more practical solutions to the mysteries of the human body.

A study of Aztec folk medicine reveals the great extent to which herbs were utilized for medicinal purposes. The great concern by the Aztecs for problems and cures is reflected in their murals and sculptures. The first Spaniards to become acquainted with the Aztecs, and their curative methods, wrote lengthy treatises describing the Aztec selection and use of herbs.

Today, rural communities throughout Mexico still resort to curative agents and methods that were first employed centuries ago. Many drugs which are derived from plants and herbs, such as cocaine, caffeine, ephedrine, quinine, have been a rich inheritance for modern medicine.

THE KNOWLEDGE AND USE OF HERBAL MEDICINE WAS WIDELY PRACTICED IN PRE-HISPANIC AZTEC CIVILIZATIONS.

1. By Migration
    a. Valley of Mexico
    b. Acatzentlan
    c. Tenochtitlán
2. Medical Practices
    a. Dental Care
    b. Bone Setting
    c. Cure of Diseases
    d. Pediatric Care
    e. Obstetric Practices
3. Use of Herbs
    a. Prevent illness
    b. Cure diseases
    c. Dispel evil spirits
4. Practitioners
    a. Curanderos (Physicians)
    b. Ticitl (sorcerers)
    c. Mid-wives

THE SPANISH EDUCATIONAL SYSTEM HAD A DIRECT IMPACT ON AZTEC CODIFICATION OF MEDICINE.

1. Education of Aztec
    a. Language
    b. Science
    c. Botany
    d. Medical Instruction
2. Aztecs Codified their Medical Knowledge.
    a. Aztec Manuscript Writers
    b. Manuscript Translators
3. Spain's Interest in Manuscript
    a. Curative Practices
    b. Commercial Value
4. European Translation of Manuscript
    a. French
    b. English
    c. German

THE TRADITIONAL USE OF CURANDEROS AND HERBS IS STILL POPULAR IN MEXICO TODAY.

1. Insufficient Medical Services
    a. Rural Communities
    b. Lack of Transportation
    c. Absence of Education and Communication media

2. Lack of Trust in Medical Professionals

3. Faith in Curanderos

   a. Integral part of Community

   b. Effective Practitioners

THE MEXICAN HEALTH ASSOCIATION IS PRESENTLY STRIVING TO EXPAND MEDICAL FACILITIES THROUGH ALL OF MEXICO.

1. Medical Schools

2. Technician Programs

3. Nursing Schools

4. Children's Clinics

5. Pre-Natal, Post-Natal Care

6. Para - Medical Personnel

7. Social Security Benefits

   a. Increase in Urban Areas

   b. Extend Program into Rural Areas

8. Clinic-on Wheels

9. Use of Curanderos

KEY CONCEPTS:

CURANDISMO

SORCERY

PREVENTATIVE MEDICINE

CULTURAL ADAPTATION

REPRESENTATIVE STUDENT ACTIVITIES

Murals and sculptures vividly reveal the concern of the Aztecs about the problems and cures of disease.

1. Distribute pictures depicting Aztec murals and sculptures to the students. (Source: "La Medicina Primitiva En México" Artes de México. Edited by Dr. Enrique Dulant Gutierrez. Artes de México Publishing Co., Inc. México. No. 135, 1970)

   a. After studying the pictures, the students should form a hypothesis as to the nature and quality of Aztec medical practices.

   b. Students should discuss their hypotheses and based on the observations of other students revise them if they wish.

   C. Divide the class into small groups. Distribute the pictures to each group and direct the students to study the pictures a second time in order to do the following:

      1. Attempt to identify the types of illness illustrated.

2. Describe and identify persons attending the patient; as evidenced by dress and role the students should identify the physician-Curandero, and the Sorcerer.

3. Describe the methods used by physicians to relieve patients.

4. List objects or instruments used in the process.

5. Look for objects which might indicate a religious or ceremonial aspect.

6. Look for signs indicative of a superstitious cult.

d. Based on the above group activity, the class will compare their findings.

e. Through analytical questions, the students will seek to determine the role and position of the curanderos and Sorcerers in the Aztec Community.

V. THE MEXICAN - AMERICAN

Spanish-speaking Americans have a longer history in the United States than do Anglo-Saxons or other Europeans. This history, especially among Mexican-Americans, has been neglected and often distorted. Although, the entire ethnic group has been generally relegated to the periphery of American society. This neglect has been challenged in the past few years, particularly in the Southwest. Mexican-Americans today refuse to accept any concept of "Mexican" as negative, as they strive for the achievement of basic human rights.

A. IDENTIFICATION OF TERMS

1. Mexican-American-an American of Mexican descent who identifies as a component of the greater United States culture.
2. Chicano
   a. A Mexican-American with a non-Anglo image of himself and a value orientation that is non-Anglo.
   b. An hispanic person (mainly Mexican)
   c. A descendant of the Mexicano (xicano-chicano) of the Central Mexican Valley living in the United

States who displays intense pride in Mexican ancestral heritage.

d. An adherent of the philosophy of Chicanismo

> "I look at myself
> and see part of me
> who rejects my father and my mother
> and dissolves into the melting pot
> to evaporate in shame..." (Steiner, La Raza, 241)

3. Chicanismo (El Movimiento) - a philosophy/movement that includes all persons of Latino descent who recognize and are proud of their heritage and who are self-committed to retain their identity (may include white persons because of involvement and commitment).

4. Pachucos

   a. Mexican-American Barrio gang

   b. Zoot-suiters of 1940's, known for outlandish dress worn to call attention to themselves as outsiders of society; derived from city of Pachuca, México, known for brilliant costumes.

   c. Early resistance fighters for La Raza

5. Anglo-Caucasian American - non Chicano

6. Bracero - Mexicans contracted for farm labor in the United States (1942-64- importation no longer in effect, legally)

7. La Raza (The Race)

   a. A cultural racial group from Indian, Spanish and Mexican backgrounds.

   b. An extension of the raza cosmica (cosmic race) theory of José Vasconcelos (Mexican educator, philosopher, fl.1920's): Spanish language, and culture form a collective identity from which the individual derives his own.

   c. A feeling of community of kinship among Spanish-speaking people of the New World.

   d. A return to cultural origins

> "Mis ojos hinchados
> flooded with lágrimas
> de bronce.
> melting on the cheek bones
> of my concern
> razgos indigenos
> The scars of history on my face
> and the veins of my body
> that aches.
> Vomito sangre
> y lloro libertad
> I do not ask for freedom
> "I am Freedom"
> (Alberto Alunsta - Contemporary Chicano Poet)

8. Gabacho - Chicano term for Anglos

9. Cultural Determinism Theory that phenomena and events owe their occurance to specific cultural patterns. Used to expain the culture of the Mexican American perpetuates the social condition he finds himself in.

10. Structural Environmental Determinism-Theory that circumstance determines social conditions; used to explain the inferior position of the Mexican American in U.S. society as due not to his culture, but rather to his deprived socio-economic state.

B. THE AMERICAN EXPERIENCE OF THE MEXICAN-AMERICAN

THE MEXICAN-AMERICAN HAS UNDERGONE SEGREGATION, DISCRIMINATION, ACCULTURATION, ALIENATION AND ASSIMILATION.

1. Discrimination and segregation

   a. Indigenous people - presently in the lowest strata of society.

      1) Average 8 years of schooling to black's 10, and whites 12.1

      2) Excluded from National Labor Relations Act

         a) Not guaranteed minimum wage

         b) Effectively lose ability to form unions.

      3) Compete for existing jobs with wetbacks

      4) Suffer from psychological sterotype of inferiority.

      5) Politically impotent nationally but with growing political awareness in some states.

   b. Discrimination towards Mexican-Americans takes many forms.

1) Segregation of social, political and economic institutions.

2) Segregation based on racism.

2. Acculturation and assimilation of the Mexican-American (Acculturation and assimilation of the Mexican-American is a matter of degree and not of absolutes. One is fully acculturated when he functions in the new society with the same ease and depth as those born into it. At this stage he would be indistinguishable from the larger society).

a. The Mexican-American has not been assimilated into the mainstream of American society.

b. The Mexican-American cannot be expected to give up his culture and accept Anglo culture.

c. Acculturating agents and agencies of the Anglo culture have not met the needs of the Mexican Americans.

1) Some reject Anglo culture

2) Some only passively and and accidently acquire Anglo culture.

3) Some actively seek acculturation in the Anglo culture as a rational method of adjusting to the new situation but reject assimilation.

4) Some totally assimilate themselves into the Anglo culture.

5) Most Mexican-Americans seek the full measure of acculturation consistent with cultural pluralism.

3. Alienation of the Mexican-American: Sociologists report that North Americans assume that Mexican-Americans are their potential, but not yet actual, peers.

a. Mexican-Americans stereotyped characteristics: fatalistic, apathetic, emotional, volatile, non-goal, oriented, slow-learning, underachieving, unclean, inebriated, lazy, immoral, unpredictable, and criminal.

b. Mexican-American views of Anglos: cold, exploitative, mercenary, racist, materialistic.

c. Mexican-born have better self-images than do U.S.- born Mexican-Americans.

C. THE CHICANO MOVEMENT

Since the middle of the 1960's there has been a rapid development of a Chicano consciousness. This growing awareness and rediscovery of the past has given rise to a movement which seeks to improve the condition of the Chicano and alter the basic relationships between the Chicano and the Anglo. The Chicano

views himself as indigenous to the continent of North America and not as an immigrant who came to these shores in recent waves. He considers himself to be the second largest minority in this nation, the largest minority when considered with the other "Bronze" people of North America. There is little doubt that the movement will affect the course of events within our society in the decade of the 1970's.

1. Early History

   a. 1800 - Texas, California, New México, Arizona, Colorado Nevada, and Utah were part of Mexico.

   b. 1820's - Anglos infiltrated into Mexican territory of Texas.

   c. 1826 - Pres. Adams offered Mexico One Million for Texas, México - refused offer.

   d. 1830

      1) 20,000 Anglo settlers (+ 2000 slaves) in Texas (Even though Mexico said they must all be Catholic and take oath of allegiance to Mexico, they found ways to get around such stipulations)

      2) Mexico declared further Anglo American immigration into Texas be stopped.

      3) U.S. President Jackson offered Mexico $5 million for Texas.

e. 1832 - Convention of Texas' anglo population: wanted more autonomy for Texas. (35,000 anglo-Americans in Texas as opposed to 5,000 Mexicans)

f. Racial feelings played a leading role in the causes for Anglo-American rebellion.

g. Sept - Austin began revolt against Mexico.

h. February 1836

1) Santa Ana and troops arrived in San Antonio. Defeated. 187 men defending "The Alamo". Texas History portrays the Alamo heroes as freedom-loving defenders of their homes.

2) Houston defeated Santa Ana.

3) Texas became independent republic. Texas victory prepared way for Mex-Amer. war.

a) Whipped up anti-Mexican emotions

b) Fed nationalism of the Anglos

c) Created resentment and anger among Mexicans

i. 1844 - Polk, strong advocate of Texas annexation & U.S. expansion (Manifest Destiny) elected Pres.

j. December 1845 - Mexico realizing inclusion of Texas into U.S. close to reality, agreed to full recognition of Republic of Texas (with condition that annexation

would not take place)

k. 1845 - Texas became a state in spite of Mexico's offer.

1) Mexico broke off diplomatic relations with U.S.

2) Pres. Polk ordered General Zach Taylor into Texas to protect border

3) Dispute continued as to where Texas ended and Mexico began.

a) Acc. to Texas, Río Grande was border

b) Acc. to México, border was 150 miles north of Río Grande, at Nueces River.

l. March 1846 - John Slidell, Polk's minister sent to Mexico to resolve border issue, returned to Washington, having been refused hearing by Mexico.

1) Both Polk and Slidell incensed.

2) Taylor's army, 4000 strong, advanced to Rio Grande.

m. Mexican forces crossed Rio Grande and attacked Taylor

n. May 13, 1846 - U.S. Congress declared war on Mexico culminating three decades of cultural conflict in Texas.

1) Many historians, feel Polk wanted war to be provoked as he was sure of victory and wanted spoils.

2) From the beginning, U.S. Victory assured

a) Mexican Army poorly equipped, poorly led.

b) Indomitable Anglos were spurred on by desire for land.

3) U.S. won war at relatively low cost in men and money

o. In U.S. some questioning of war's justification (Lincoln's Spot Resolution).

2. Post-Mexican War History

a. Feb. 2, 1848: Treaty of Guadalupe Hidalgo

1) Mexico accepted Río Grande as border

2) Mexico ceded Southwest - (how Arizona, California, New Mexico, Utah, Nevada, parts of Colorado) for $15 million.

3) Cultural, linguistic and property rights guaranteed Mexicans left in ceded territories.

a) Had one year to choose between returning to Mexico's interior or remaining (about 2,000 left)

b) rights of U.S. citizens

c) protection of

1) Property

2) Freedom

d) Freedom to practice their religion

b. Legacy of war that remains, to the present.

1) Pre-war superiority feelings on part of Anglos strengthened by relative ease of U.S. victory and size of Mexican concession.

2) Mexican hatred of "Anglo-Tejano" (Anglo-texans) for unnecessary atrocities committed by Texans during war may well extend to all Anglos.

3) Psychologically, socially, culturally, many of those Mexicans in territory ceded to the U.S. remained Mexicans.

4) Chicano militancy traced to armed guerrilla bands of Mexican Americans, commonly known by Anglos as "banditos" leaders include

a) Joaquín Murietta

b) Tiburcio Vazquez

c. Until 1880's biggest problem of both Mexican and Anglo Americans in Texas was hostile Indian population (180,000)

d. Peace of 1848 Treaty often interrupted by incidents between Mexican Americans and Anglos - kept old antagonisms alive.

1) 1877 Salt War in El Paso, Texas
Mexican Americans rebelled at Anglo's taking over salt mine which had been theirs since 1862.

2) 1908 - 1925 during time of Mexican Revolution innumerable border incidents.

3. Early Labor History - Early 1900's, Chicanos active in militant labor organizations and strike activities.

a. 1903 - Sugar beet workers' strike, Ventura, Calif.

b. 1912 - Mexican field workers unsuccessfully attempted to establish union of grape pickers, Fresno, Calif.

c. 1928 - Canteloupe workers strike, Imperial Valley.

4. 1939 - 45 (during WWII) Chicanos made marked shift to urban areas, particularly Los Angeles.

a. 1943 "Zoot Suit" riots, evidence Anglo hostility toward the Mexican Americans.

b. 1942-1964 Urban migration reduced agricultural labor supply and led to pressure to import temporary farm laborers (braceros from sp. "brazos", those who work with their arms).

5. Contemporary History

a) Sept. 1965:- Most important event in development of Chicano Consciousness. Delano, Calif., grape pickers' strike, led by Cesar Chavez - beginning of "La Huelga"(The Strike) "La Causa"(The Cause), "El Movimiento" (The Movement).

b) Mar. 1966: - Albuquerque, New Mexico "guarache-out" (walk-out) by 50 Chicanos from Equal Employment Opportunity Commission workshop; Chicanos objected to condescending attitudes of the commission.

c) April 1966: Denver, Col.: founding of the Crusade for Justice, by Corky Gonzales.

d) June, 1967; Northern New Mexico - Courthouse raid led by Reies Tijerina: Alianza Federal de Pueblos libres (Federal Alliance of Free States): Argument that original Spanish land grants to Mexicans still valid and should be honored.

e) Octo. 1967 - El Paso, Texas, La Raza Unida Conference

f) Mar. 1968; Los Angeles, Calif., Student walk outs-demonstrated a growing awareness among Chicano youth.

g) Mar. 1969: Del Rio - Rally protesting ouster of Vista workers.

h) August. 1970: East Los Angeles - demonstration by

Mexican Americans at which Ruben Salazar, Chicano journalist, was killed by police gunfire.

OF THE ETHNIC GROUPS IN THE U.S. THE MEXICAN AMERICAN HAS CONTINUOUSLY BEEN ON THE LOWEST SOCIO-ECONOMIC RUNG.

1. Economically, the chicano is poor.
   a. median income in 1968 was $5,488.00, less than 70% of the United States median.
   b. Unemployment rate among Chicanos is almost double national figure.
   c. Chicano is essentially unskilled.
2. Educationally, the Chicano is undereducated.
   a. In Texas, Chicanos 25 years old and older have as little as 4.8 years of schooling.
   b. Drop-out rate is twice the national average.
   c. Linguistically he feels discriminatory restrictions on use of Spanish.
   d. Unable to compete satisfactorily because of lack of facility with the English Language.
   e. Chicano student perceives an Anglo bias by his teachers that slights his past and projects his assumed inferiority.
3. Politically the Chicano is the most underrepresented

citizen in the United States.

a. Los Angeles lacks even a single councilman even though it has more than 1,000,000 Chicano inhabitants.

b. Gerrymandering divides the Chicano population so that no election district has a Chicano majority.

4. Internal factors account for the Chicano non-involvement in the democratic process.

a. Lack of Chicano political unity in the barrio.

b. Aggressive leadership that produces political "clout" has not developed until recently.

THE GOALS OF CHICANO MILITANCY ARE DIRECTED TOWARD REDISCOVERY OF THEIR PAST AND THE ACHIEVEMENT OF BASIC HUMAN RIGHTS.

1. Directly challenging Anglo institutions and power structures.

a) Generating a cultural renaissance

b) Challenging the traditional assimilationist Chicano "power structure"

c) Moving toward a position more in accord with the objectives of Chicano liberation and self-determination" in the barrios.

2. The formation of the Movimiento Estudiantil Chicano de Aztlan (MECHA) has led to a definition of Chicano goals by the Denver Youth Conference of 1969. They include:

a) The use of Chicano nationalism as the main focus.

b) The drafting of the "Plan de Aztlán" as the declaration of independence from Anglo oppression (quoted in appendix)

3. In keeping with the ideals of a separatist movement, Chicano leadership has formed its own political party - La Raza Unida Party.

4. Viewed on a less theoretical level, the goals of the Chicano are similar to the other minority groups in the United States, namely:

a) An end to job discrimination and police harassment.

b) Better housing and community services

c) Political representation

d) Social and economic betterment

THE LEADERSHIP THAT HAS EMERGED IN THE 1960's ARTICULATES THE VARIOUS PLANS AND GOALS OF ACTION OF THE CHICANO MOVEMENT.

1. Cesar Chavez

a) Captured the imagination of the Chicano, both rural and urban, through the strikeboycott action among grape pickers 1965-70.

b) Philosophically draws inspiration from Mahatma Gandhi and the Reverend Martin Luther King, Jr.

c) Subscribes to the ideal of non-violence

d) Views the movement as a revolution of the poor seeking bread and justice.

2. Reies Lopez Tijerina.

a) The thrust of Tijerina's movement is the restoration of the land to the legal heirs guaranteed to the defeated Mexicans after the Mexican-American War.

b) The Federal Alliance of Free City States has been instrumental in raising the level of consciousness of the dispossessed Chicano.

3. Rodolfo "Corky" González

a) Known as the poet of the movement he has had a most spectacular career.

b) He withdrew from the Anglo world after a large measure of success and founded the Crusade for Justice in 1965.

c) The thrust of his actions has been to create a sense of nationalism for the Chicano people.

D. CHICANO CULTURE

CHICANO CULTURE REFLECTS THE STRONG TIES TO THE HERITAGE OF MEXICO STRENGTHENED BY YEARS OF OPPRESSION IN THE UNITED STATES.

1. Chicano literature

   a. Rodolfo "Corky" Gonzalez - "The poet in the boxing ring" represents in writing and lifestyle the condition of the Chicano in the United States.

      1) Boxer: the "Golden Boy" of boxing legend turned his back on the fight game just as championship was in sight

      2) Playwright: "Cross for MacLovio" expresses theme in words of main character: "They're afraid, now they want to buy off our leadership. You stir up people, get them ready for revolution and the establishment comes running with a suitcase of pesos".

      3) Politician: Active in Democratic Party Affairs, Actively supported the Kennedy's, recently denounced the manipulation and selfserving attitude of the party ;

      4) Poet: González has turned all his strength and genius to the cause of the Chicano as indicated in his epic "I am Joaquin"

"I AM JOAQUIN"

lost in a world of confusion,
Caught up in a whirl of
Anglo Society,
Confused by the rules,
scorned by the attitudes
suppressed by manipulations,
and destroyed
by modern life
My Fathers
have lost the economic battle
and won
the struggle of cultural survival
and now!
I must choose...
between the paradox of
... Victory of the spirit despite
physical hunger
. Or
To exist in the grasp of the
American social neurosis, sterilization
of the soul and a full stomach

.....

I am the masses
of my people and I refuse to be
absorbed
I am Joaquin
the odds are great
but my spirit is strong
My faith unbreakable
My blood is pure
I am an Aztec Prince
and Christian Christ

!I SHALL ENDURE!
!I WILL ENDURE!

2. Chicano language
   a. Ideal - true bilingualism in both Spanish and English

   b. Reality - victims of rejection of Spanish

language still without addition of commensurate English reading and writing ability.

c. Result - proud defense of the barrio idiom, a hybrid tongue emanating from the blend of Spanish, English and the street.

3. Chicano music

a. The Corrido - ballad form originating in Toledo, Spain, sung by the people as protest against abuses of the Inquisition.

b. Mexican Corrido - taken over as ideal revolutionary protest ballad centering around events of 1910.

c. Chicano Corrido - carries on some spirit of protest for second largest minority group in United States.

1) Viva la huelga en General
(Long live the General Strike)

El dia 8 de Septiembre
De los campos de Delano
Salieron los filipinos.

Y despues de dos semanas
para unirse a la batalla
Salieron los mexicanos

Y juntos vamos cumpliendo
Con la marcha de la historia
Para librar al pueblo

Viva la huelga en el fil!
Viva la causa en la historia!
La raza llena de gloria
La Victoria va cumplir!

States who displays intense pride in Mexican ancestral heritage.

d. An adherent of the philosophy of Chicanismo

> "I look at myself
> and see part of me
> who rejects my father and my mother
> and dissolves into the melting pot
> to evaporate in shame..." (Steiner, La Raza, 241)

3. Chicanismo (El Movimiento) - a philosophy/movement that includes all persons of Latino descent who recognize and are proud of their heritage and who are self-committed to retain their identity (may include white persons because of involvement and commitment).

4. Pachucos

   a. Mexican-American Barrio gang

   b. Zoot-suiters of 1940's, known for outlandish dress worn to call attention to themselves as outsiders of society; derived from city of Pachuca, México, known for brilliant costumes.

   c. Early resistance fighters for La Raza

5. Anglo-Caucasian American - non Chicano

6. Bracero - Mexicans contracted for farm labor in the United States (1942-64- importation no longer in effect, legally)

7. La Raza (The Race)

   a. A cultural racial group from Indian, Spanish and Mexican backgrounds.

   b. An extension of the raza Cosmica (cosmic race) theory of José Vasconcelos (Mexican educator, philosopher, fl.1920's): Spanish language, and culture form a collective identity from which the individual derives his own.

   c. A feeling of community of kinship among Spanish-speaking people of the New World.

   d. A return to cultural origins

> "Mis ojos hinchados
> flooded with lágrimas
> de bronce.
> melting on the cheek bones
> of my concern
> razgos indigenos
> The scars of history on my face
> and the veins of my body
> that aches.
> Vomito sangre
> y lloro libertad
> I do not ask for freedom
> "I am Freedom"
> (Alberto Alunsta - Contemporary Chicano Poet)

8. Gabacho - Chicano term for Anglos

9. Cultural Determinism Theory that phenomena and events owe their occurance to specific cultural patterns. Used to expain the culture of the Mexican American perpetuates the social condition he finds himself in.

10. Structural Environmental Determinism-Theory that circumstance determines social conditions; used to explain the inferior position of the Mexican American in U.S. society as due not to his culture, but rather to his deprived socio-economic state.

B. THE AMERICAN EXPERIENCE OF THE MEXICAN-AMERICAN

THE MEXICAN-AMERICAN HAS UNDERGONE SEGREGATION, DISCRIMINATION, ACCULTURATION, ALIENATION AND ASSIMILATION.

1. Discrimination and segregation

   a. Indigenous people - presently in the lowest strata of society.

      1) Average 8 years of schooling to black's 10, and whites 12.1

      2) Excluded from National Labor Relations Act

         a) Not guaranteed minimum wage

         b) Effectively lose ability to form unions.

      3) Compete for existing jobs with wetbacks

      4) Suffer from psychological sterotype of inferiority.

      5) Politically impotent nationally but with growing political awareness in some states.

   b. Discrimination towards Mexican-Americans takes many forms.

1) Segregation of social, political and economic institutions.

2) Segregation based on racism.

2. Acculturation and assimilation of the Mexican-American (Acculturation and assimilation of the Mexican-American is a matter of degree and not of absolutes. One is fully aoculturated when he functions in the new society with the same ease and depth as those born into it. At this stage he would be indistinguishable from the larger society).

a. The Mexican-American has not been assimilated into the mainstream of American society.

b. The Mexican-American cannot be expected to give up his culture and accept Anglo culture.

c. Acculturating agents and agencies of the Anglo culture have not met the needs of the Mexican Americans.

1) Some reject Anglo culture

2) Some only passively and and accidently acquire Anglo culture.

3) Some actively seek acculturation in the Anglo culture as a rational method of adjusting to the new situation but reject assimilation.

4) Some totally assimilate themselves into the Anglo culture.

5) Most Mexican-Americans seek the full measure of acculturation consistent with cultural pluralism.

3. Alienation of the Mexican-American: Sociologists report that North Americans assume that Mexican-Americans are their potential, but not yet actual, peers.

   a. Mexican-Americans stereotyped characteristics: fatalistic, apathetic, emotional, volatile, non-goal, oriented, slow-learning, underachieving, unclean, inebriated, lazy, immoral, unpredictable, and criminal.

   b. Mexican-American views of Anglos: cold, exploitative, mercenary, racist, materialistic.

   c. Mexican-born have better self-images than do U.S.- born Mexican-Americans.

C. THE CHICANO MOVEMENT

Since the middle of the 1960's there has been a rapid development of a Chicano consciousness. This growing awareness and rediscovery of the past has given rise to a movement which seeks to improve the condition of the Chicano and alter the basic relationships between the Chicano and the Anglo. The Chicano

views himself as indigenous to the continent of North America and not as an immigrant who came to these shores in recent waves. He considers himself to be the second largest minority in this nation, the largest minority when considered with the other "Bronze" people of North America. There is little doubt that the movement will affect the course of events within our society in the decade of the 1970's.

1. Early History

   a. 1800 - Texas, California, New México, Arizona, Colorado Nevada, and Utah were part of Mexico.

   b. 1820's - Anglos infiltrated into Mexican territory of Texas.

   c. 1826 - Pres. Adams offered Mexico One Million for Texas, México - refused offer.

   d. 1830

      1) 20,000 Anglo settlers (+ 2000 slaves) in Texas (Even though Mexico said they must all be Catholic and take oath of allegiance to Mexico, they found ways to get around such stipulations)

      2) Mexico declared further Anglo American immigration into Texas be stopped.

      3) U.S. President Jackson offered Mexico $5 million for Texas.

e. 1832 - Convention of Texas' anglo population: wanted more autonomy for Texas. (35,000 anglo-Americans in Texas as opposed to 5,000 Mexicans)

f. Racial feelings played a leading role in the causes for Anglo-American rebellion.

g. Sept - Austin began revolt against Mexico.

h. . . February 1836

1) Santa Ana and troops arrived in San Antonio. Defeated. 187 men defending "The Alamo". Texas History portrays the Alamo heroes as freedom-loving defenders of their homes.

2) Houston defeated Santa Ana.

3) Texas became independent republic. Texas victory prepared way for Mex-Amer. war.

a) Whipped up anti-Mexican emotions

b) Fed nationalism of the Anglos

c) Created resentment and anger among Mexicans

i. 1844 - Polk, strong advocate of Texas annexation & U.S. expansion (Manifest Destiny) elected Pres.

j. December 1845 - Mexico realizing inclusion of Texas into U.S. close to reality, agreed to full recognition of Republic of Texas (with condition that annexation

would not take place)

k. 1845 - Texas became a state in spite of Mexico's offer.

1) Mexico broke off diplomatic relations with U.S.

2) Pres. Polk ordered General Zach Taylor into Texas to protect border

3) Dispute continued as to where Texas ended and Mexico began.

a) Acc. to Texas, Río Grande was border

b) Acc. to México, border was 150 miles north of Río Grande, at Nueces River.

l. March 1846 - John Slidell, Polk's minister sent to Mexico to resolve border issue, returned to Washington, having been refused hearing by Mexico

1) Both Polk and Slidell incensed

2) Taylor's army, 4000 strong, advanced to Rio Grande.

m. Mexican forces crossed Rio Grande and attacked Taylor

n. May 13, 1846 - U.S. Congress declared war on Mexico culminating three decades of cultural conflict in Texas.

1) Many historians, feel Polk wanted war to be provoked as he was sure of victory and wanted spoils.

2) From the beginning, U.S. Victory assured

a) Mexican Army poorly equipped, poorly led.

b) Indomitable Anglos were spurred on by desire for land.

3) U.S. won war at relatively low cost in men and money

c. In U.S. some questioning of war's justification (Lincoln's Spot Resolution).

2. Post-Mexican War History

a. Feb. 2, 1848: Treaty of Guadalupe Hidalgo

1) Mexico accepted Río Grande as border

2) Mexico ceded Southwest - (how Arizona, California, New Mexico, Utah, Nevada, parts of Colorado) for $15 million.

3) Cultural, linguistic and property rights guaranteed Mexicans left in ceded territories.

a) Had one year to choose between returning to Mexico's interior or remaining (about 2,000 left)

b) rights of U.S. citizens

c) protection of

1) Property

2) Freedom

d) Freedom to practice their religion

b. Legacy of war that remains, to the present.

1) Pre-war superiority feelings on part of Anglos strengthened by relative ease of U.S. victory and size of Mexican concession.

2) Mexican hatred of "Anglo-Tejano" (Anglo-texans) for unnecessary atrocities committed by Texans during war may well extend to all Anglos.

3) Psychologically, socially, culturally, many of those Mexicans in territory ceded to the U.S. remained Mexicans.

4) Chicano militancy traced to armed guerrilla bands of Mexican Americans, commonly known by Anglos as "banditos" leaders include

a) Joaquín Murietta

b) Tiburcio Vazquez

c. Until 1880's biggest problem of both Mexican and Anglo Americans in Texas was hostile Indian population (180,000)

d. Peace of 1848 Treaty often interrupted by incidents between Mexican Americans and Anglos - kept old antagonisms alive.

1) 1877 Salt War in El Paso, Texas
Mexican Americans rebelled at Anglo's taking over salt mine which had been theirs since 1862.

2) 1908 - 1925 during time of Mexican Revolution innumerable border incidents.

3. Early Labor History - Early 1900's, Chicanos active in militant labor organizations and strike activities.

a. 1903 - Sugar beet workers' strike, Ventura, Calif.

b. 1912 - Mexican field workers unsuccessfully attempted to establish union of grape pickers, Fresno, Calif.

c. 1928 - Canteloupe workers strike, Imperial Valley.

4. 1939 - 45 (during WWII) Chicanos made marked shift to urban areas, particularly Los Angeles.

a. 1943 "Zoot Suit" riots, evidence Anglo hostility toward the Mexican Americans.

b. 1942-1964 Urban migration reduced agricultural labor supply and led to pressure to import temporary farm laborers (braceros from sp. "brazos", those who work with their arms).

5. Contemporary History

a) Sept. 1965:- Most important event in development of Chicano Consciousness. Delano, Calif., grape pickers' strike, led by Cesar Chavez - beginning of "La Huelga"(The Strike) "La Causa"(The Cause), "El Movimiento" (The Movement).

b) Mar. 1966: - Albuquerque, New Mexico "guarache-out" (walk-out) by 50 Chicanos from Equal Employment Opportunity Commission workshop; Chicanos objected to condescending attitudes of the commission.

c) April 1966: Denver, Col.: founding of the Crusade for Justice, by Corky Gonzales.

d) June, 1967; Northern New Mexico - Courthouse raid led by Reies Tijerina: Alianza Federal de Pueblos libres (Federal Alliance of Free States): Argument that original Spanish land grants to Mexicans still valid and should be honored.

e) Octo. 1967 - El Paso, Texas, La Raza Unida Conference

f) Mar. 1968; Los Angeles, Calif.. Student walk outs-demonstrated a growing awareness among Chicano youth.

g) Mar. 1969: Del Rio - Rally protesting ouster of Vista workers.

h) August. 1970: East Los Angeles - demonstration by

Mexican Americans at which Ruben Salazar, Chicano journalist, was killed by police gunfire.

OF THE ETHNIC GROUPS IN THE U.S. THE MEXICAN AMERICAN HAS CONTINUOUSLY BEEN ON THE LOWEST SOCIO-ECONOMIC RUNG.

1. Economically, the chicano is poor.
   a. median income in 1968 was $5,488.00, less than 70% of the United States median.
   b. Unemployment rate among Chicanos is almost double national figure.
   c. Chicano is essentially unskilled.
2. Educationally, the Chicano is undereducated.
   a. In Texas, Chicanos 25 years old and older have as little as 4.8 years of schooling.
   b. Drop-out rate is twice the national average.
   c. Linguistically he feels discriminatory restrictions on use of Spanish.
   d. Unable to compete satisfactorily because of lack of facility with the English Language.
   e. Chicano student perceives an Anglo bias by his teachers that slights his past and projects his assumed inferiority.
3. Politically the Chicano is the most underrepresented

citizen in the United States.

a. Los Angeles lacks even a single councilman even though it has more than 1,000,000 Chicano inhabitants.

b. Gerrymandering divides the Chicano population so that no election district has a Chicano majority.

4. Internal factors account for the Chicano non-involvement in the democratic process.

a. Lack of Chicano political unity in the barrio.

b. Aggressive leadership that produces political "clout" has not developed until recently.

THE GOALS OF CHICANO MILITANCY ARE DIRECTED TOWARD REDISCOVERY OF THEIR PAST AND THE ACHIEVEMENT OF BASIC HUMAN RIGHTS.

1. Directly challenging Anglo institutions and power structures.

a) Generating a cultural renaissance

b) Challenging the traditional assimilationist Chicano "power structure"

c) Moving toward a position more in accord with the objectives of Chicano liberation and self-determination" in the barrios.

2. The formation of the Movimiento Estudiantil Chicano de Aztlan (MECHA) has led to a definition of Chicano goals by the Denver Youth Conference of 1969. They include:

a) The use of Chicano nationalism as the main focus.

b) The drafting of the "Plan de Aztlán" as the declaration of independence from Anglo oppression (quoted in appendix)

3. In keeping with the ideals of a separatist movement, Chicano leadership has formed its own political party - La Raza Unida Party.

4. Viewed on a less theoretical level, the goals of the Chicano are similar to the other minority groups in the United States, namely:

a) An end to job discrimination and police harassment.

b) Better housing and community services

c) Political representation

d) Social and economic betterment

THE LEADERSHIP THAT HAS EMERGED IN THE 1960's ARTICULATES THE VARIOUS PLANS AND GOALS OF ACTION OF THE CHICANO MOVEMENT.

1. Cesar Chavez

a) Captured the imagination of the Chicano, both rural and urban, through the strikeboycott action among grape pickers 1965-70.

b) Philosophically draws inspiration from Mahatma Gandhi and the Reverend Martin Luther King, Jr.

c) Subscribes to the ideal of non-violence

d) Views the movement as a revolution of the poor seeking bread and justice.

2. Reies Lopez Tijerina.

a) The thrust of Tijerina's movement is the restoration of the land to the legal heirs guaranteed to the defeated Mexicans after the Mexican-American War.

b) The Federal Alliance of Free City States has been instrumental in raising the level of consciousness of the dispossessed Chicano.

3. Rodolfo "Corky" González

a) Known as the poet of the movement he has had a most spectacular career.

b) He withdrew from the Anglo world after a large measure of success and founded the Crusade for Justice in 1965.

c) The thrust of his actions has been to create a sense of nationalism for the Chicano people.

D. CHICANO CULTURE

CHICANO CULTURE REFLECTS THE STRONG TIES TO THE HERITAGE OF MEXICO STRENGTHENED BY YEARS OF OPPRESSION IN THE UNITED STATES.

1. Chicano literature

   a. Rodolfo "Corky" Gonzalez - "The poet in the boxing ring" represents in writing and lifestyle the condition of the Chicano in the United States.

      1) Boxer: the "Golden Boy" of boxing legend turned his back on the fight game just as championship was in sight

      2) Playwright: "Cross for MacLovio" expresses theme in words of main character: "They're afraid, now they want to buy off our leadership. You stir up people, get them ready for revolution and the establishment comes running with a suitcase of pesos".

      3) Politician: Active in Democratic Party Affairs, Actively supported the Kennedy's, recently denounced the manipulation and selfserving attitude of the party ;

      4) Poet: González has turned all his strength and genius to the cause of the Chicano as indicated in his epic "I am Joaquin"

"I AM JOAQUIN"

lost in a world of confusion,
Caught up in a whirl of
Anglo Society,
Confused by the rules,
scorned by the attitudes
suppressed by manipulations,
and destroyed
by modern life
My Fathers
have lost the economic battle
and won
the struggle of cultural survival
and now!
I must choose...
between the paradox of
... Victory of the spirit despite
physical hunger
. Or
To exist in the grasp of the
American social neurosis, sterilization
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the odds are great
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   a. Ideal - true bilingualism in both Spanish and English

   b Reality - victims of rejection of Spanish

language still without addition of commensurate English reading and writing ability.

c Result - proud defense of the barrio idiom, a hybrid tongue emanating from the blend of Spanish, English and the street.

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Para librar al pueblo

Viva la huelga en el fil!
Viva la causa en la historia!
La raza llena de gloria
La Victoria va cumplir!

3. Break the class into groups to do further research work on the following related topics, and report the findings to the class:

   a. The effects of language handicaps upon school failure.

   b. The extent of language handicaps in the Puerto Rican Community.

   c. Views of Puerto Rican nationalists and independentists on the use of Spanish as a means of cultural expression.

   d. Local educational policy with respect to bilingualism

   e. The status of Spanish as a semi-official language in New York City.

4. Invite members of the Puerto Community to participate in a panel discussion on the place of Spanish as a means of cultural identity.

B. THE PUERTO RICAN FAMILY STRUCTURE

The Puerto Rican family can be characterized as being patriarchal in form with each member of the family having a certain role to perform. In contrast to the nuclear family of the mainlanders, the Puerto Rican family is both nuclear and extended. An important cultural trait within the Puerto Rican family is the concept known as "machismo". As a result of the roles imposed on the members of the family, the Puerto Rican woman is to a large extent submissive to the wishes of the dominant male figure. Migration to the mainlands has frequently been mentioned as the cause of role reversal of this syndrome.

The Mexican family, shows more similarities than differences. The structure and the roles of individuals are the same for both families. However, within the Mexican family there appears to be less equality and selfdeterminism, than among the family members in the Puerto Rican family situation.

THE PUERTO RICAN FAMILY STRUCTURE IS BOTH NUCLEAR AND EXTENDED:

1. Nuclear Family
    a. Father, mother and children as an independent entity
    b. Associated with urban migration and upward mobility
    c. Rapidly increasing in mainland Puerto Rican communities
2. Extended Family
    a. Strong bands among wide range of relatives (aunts, uncles,

grandparents, etc.)

b. Same or close households, with frequent visiting

c. Source of strength and support

A NETWORK OF VALUES AND TRAITS WORK TO KEEP THE PUERTO RICAN FAMILY TOGETHER.

1. Personalism

   a. Trust in individuals rather than systems.

   b. Strong family network of personal relations

2. Machismo - stresses the manliness of the male.

   a. Superiority of the male.

   b. Father as the head of the family

   c. Male responsibility for the family

   d. Demands for respect, submissiveness and obedience to father

   e. Greater freedom for males than for females

3. Family consciousness

   a. Sense of obligation to the family

   b. Family involvement in courtship

   c. Mother as the center of the family affection

4. Acceptance of consensual(common-law) marriage as not being immoral.

CHANGING CONDITIONS HAVE RESULTED IN MODIFYING ROLES AND VALUES IN THE FAMILY.

1. Shifting role of husband and wife.

   a. Greater independence for mainland Puerto Rican wives

b. Loss of husband's authority on mainland

2. Changing role of the mainland Puerto Rican child.

a. Peers more influential than the family.

b. "Liberated" American girls as models for Puerto Rican girls.

3. Impact of mainland conditions on Puerto Rican family structure

a. Promotion of mainland values in schools.

b. Effect of racism upon self-respect of Puerto Ricans

c. Undermining of manhood or machismo of Puerto Rican by lack of skills, unemployment, and language barriers.

d. Weakening of extended family system.

e. Replacement of personalism with impersonal relationships

f. Probable future "americanization" of the Puerto Rican family.

A COMPARISON BETWEEN THE MEXICAN FAMILY AND THE PUERTO RICAN FAMILY SHOWS SLIGHT DIFFERENCES IN CULTURAL VALUES.

1. Greater submissiveness of females to male domination.

a. Greater male authority

b. Greater emphasis upon machismo

2. Greater impact of mainland influences on the Puerto Rican family than on the Mexican family.

a. Puerto Rican family more "americanized"

b. Continued emphasis upon the traditional male-female relationship in the Mexican family.

KEY CONCEPTS:

PATRIARCHAL

MACHISMO

PERSONALISM

CONSENSUAL MARRIAGE

RACISM

VALUES

CULTURE

EXTENDED FAMILY

NUCLEAR FAMILY

AMERICANIZATION

CONSERVATISM

LIBERATED

REPRESENTATIVE STUDENT ACTIVITIES

Two Activities for Curriculum Project: "The Puerto Rican Family Structure".

1. (N.B. - This activ ity can best be used with a large number of Puerto Rican Yougsters in the class.)

   Topic - The changing size of Puerto Rican Families

   a. Each student is given the following questinaire to be completed for homework:

      a) How many children were in your grandather's family? Birthplace?

      b) How many children were in your grandmother's family Birthplace?

      c) How many children were in your father's family Birthplace?

      d) How many children were in your mother's family? Birthplace?

      e) How many children are in your family? Birthplace

   b. Students then tabulate answers, discuss and analyze results. Has any significant change occurred? why? Tentative hypotheses should be offered to answer this question.

   c. Students should then be given sections on population/family size in books by Waggenheim and Fitzpatrick. The original hypotheses should be tested against the readings, and re-assessed.

d. Summary activities - evaluate census statistics on on family size for the Puerto Rican families - Survey the class to determine how many children they wish to raise, upon marriage.

2. Topic - The Changing Norms of Behavior Patterns

a. Give to students reading selections on traditional Puerto Rican family patterns, i.e. pages 189-191 in Waggenheim.

b. Students should then list behavior patterns, values, filial relationships, husband-wife relationships, etc. A discussion can ensue in which students should decide whether any changes in the above traits have occurred. Hypotheses should be developed concerning the influence of migration, social and technological factors.

c. Students should then read material on the contemporary Puerto Rican family in the U.S. (i.e. New York) See books by Piri Thomas, and by Fitzpatrick and Padilla.

d. Students should then compare contemporary patterns with the traditional patterns, noting the similarities and differences. Any reasons for changes should be listed and tested against those originally drawn up.

e. Puerto Ricans in the class (if any) may then decide where they and their families fit.

C. PUERTO RICAN RELIGIOUS VALUES

In Puerto Rico the predominant religious belief is nominally Roman Catholic. However, Roman Catholicism is not the official religion on the island even though it provides the general framework for the Puerto Rican population. The Church sets the standards for baptism, marriage, burials and its calendar establishes the dates of holidays and festivals.

Most people seem to practice their religion with a strong sense of personalism. That is, the Puerto Rican Catholic practices are hardly orthodox and his religious life frequently takes place outside the organized structure of the Church.

Fifteen to twenty per cent of the Puerto Rican population do not profess the Catholic religion. As the people become more urbanized, Catholicism seems to be losing some ground to Protestantism. Many Puerto Ricans have joined the Pentecostal Church, known for its evangelical fervor. This Church provides many Puerto Ricans with an ideology and a sense of community and purpose which often compensates for the loss of a traditional style of life when they move to big cities in Puerto Rico and on the mainland.

Another aspect of Puerto Rican religious is the practice of Spiritism or espiritismo. Spiritism is a religious practice deeply rooted in the Puerto Rican past. A knowledge of the role and practices of spiritism is essential to an understanding of

the religious feelings and commitments of the Puerto Rican community.

THE PUERTO RICAN CONCEPT OF HIS FAITH IS AT TIMES IN VARIANCE WITH TRADITIONAL CATHOLIC PRACTICES.

1. Disparity between affiliation and participation in Church Activities.
   a. Attendance at mass and in confession is not high.
   b. Church participation revolves around baptism, marriage and last rites.
   c. Church attendance is greatest among women.
   d. Prayers at home to favorite saints often replaces the Mass.
   e. Consensual marriage rates among the poor remain high.
2. Religious Activity is more common outside the Church than within it.
   a. Patterns of religious practice are a mixture of:
      1. Personalistic saint worship
      2. Veneration of the Virgin Mary
      3. Spiritism
   b. Crucifixes, statues of saints and pictures of Christ are commonly found in homes (and adjacent areas).
   c. Spiritism although frowned upon by the Church attracts many Puerto Ricans who have been baptized.

MANY MORE PUERTO RICANS HAVE BEEN JOINING THE PENTECOSTAL CHURCH OR ONE OF THE ESTABLISHED PROTESTANT DENOMINATIONS MAKING THEM A GROWING RELIGIOUS FORCE.

1. One family in ten belongs to the Pentecostal Church.
   a. Many poor people identify with the lay pastors (ministers)
   b. Some middle class members are drawn to the ideas of hard work and material progress.
   c. Small, informal and intimate congregations reflect the style, of the life of many poor, uprooted Puerto Ricans.
   d. Demand for self-discipline combined with sustained fellowship often helps to ameliorate the sometimes traumatic migration to the mainland.
   e. Not enough Puerto Rican Roman Catholic parishes have been established.

SPIRITISM IS A DEEPLY HISTORICAL PRACTICE WITH WIDE PERSONAL APPEAL.

1. Origins of Spiritism have Pre-Columbian Roots
   a. Indigenous Indians of Puerto Rico.
   b. Africans brought as slaves.
   c. Mixture of indigenous rites later supplemented by Catholic devotions.
2. Spiritualistic Practices and Concomitant Relationships
   a. The medium is the leader for spiritualistic activities

including:

1) contacting spirit world through seances
2) advising people with problems
3) manipulating spirits which can be helpful and harmful to others.

b. The botanica is the storehouse supply center for spiritualistic activities such as:

1) herbal medicines
2) candles
3) oils
4) potions
5) prayers
6) ritualistic intructions
7) statues of saints
8) special "magical dolls"

c. Practices are often private affairs in a person's home or in special meeting places.

3. The Impact of Spiritism Seems To Be Greater In Communities Undergoing Comparatively Rapid Change And Among Groups Which Have Recently Lost Their Traditional Way of Life.

a. Impact seems greater upon migrants than islanders

b. Attempts to reduce psychological tensions and tries to provide an emotional sense of relief from the trauma of migration

c. Helps in keeping a person functional in the community.

d. Wide appeal among different socio-economic levels on the island and in mainland communities.

4. Unique Ability To Adapt To Other Religious Practices.

a. Interplay with catholic religious rites

b. Common sharing of saint sorship

c. Symbols of Catholic devotion utilized in practices.

KEY CONCEPTS:

PERSONALISM

SPRITISM

REPRESENTATIVE STUDENT ACTIVITIES

THE VALUE OF SPIRITISM IN THE PUERTO RICAN COMMUNITY

1. The following statements are presented to students in the class.
   a. Spiritism is something really far out (extreme) parcticed by very few Puerto Ricans. It is nothing more than a lot of superstitutions.
   b. Spiritism is parcticed widely by members of the Puerto Rican community. It constitutes an important element in Puerto Rican religious life. Those people who don't understand it call it superstitution.
2. Hand out a student survey to find out if anyone in class has been personally affected by spiritism or know anyone who has had contact with its practice
3. Divide the class into two groups and ask them to make hypotheses relating to the statements above.
4. Assign students to do research both pro-and con using an interview form where they will interview members of the Puerto Rican community to ascertain their feelings about spiritism. Results will be reported back to the class. Students will try to find out how widely followed it is and how much value it has to people in the community
5. The class will be taken to a botánica
6. An espiritista, a botánica owner or an adult familiar with its practices will be invited to the class to explain her position.

7. Persons who were interviewed can be invited to class to present their viewpoints and feelings.

8. Initial set of hypotheses will be reassessed once again after results of interviews have been tabulated.

D. UNITED STATES POLICY AND ITS IMPACT ON LANGUAGE IN PUERTO RICO

When the United States took over Puerto Rico in 1898, it found an educational system that was at once limited and church controlled. Subsequent insular educational policy was formulated in Washington by commissioners charged with the responsibility of reorganizing the existing educational system according to mainland patterns. Completely disregarded were local mores, customs and needs. The United States changed and expanded the system, but the prime aim seemed to be that of making "good Americans" out of the Puerto Ricans.

UNITED STATES EDUCATIONAL POLICY CHANGED PERIODICALLY IN AN ATTEMPT TO MAKE THE PUETO RICAN SCHOOL SYSTEM AN INSTRUMENT OF AMERICANIZATION.

1. First phase (1898-1900) under Commissioner of Education.
    a. English - the sole medium
    b. aim - preparation for statehood
2. Policy of bilingualism (1900-1904)
    a. Spanish in elementary schools
    b. English in secondary grades

3. Return to bilingualism

   a. due to lack of continuity in educational policy

   b. Spanish to fourth grade

   c. English above grade six

PUERTO RICAN LEADERS WERE POWERLESS TO EXPRESS EFFECTIVE OPPOSITION TO THESE POLICIES.

1. Arguments against educational policies

   a. lack of pupil achievemem t

   b. loss of cultural identity

2. Penalties for open criticism of American policies

   a. charges of sedition

   b. termination of employment

CHANGE FROM AN EDUCATIONAL POLICY BASED ON TRADITION TO A PHILOSOPHY DESIGNED FOR PUERTO RICAN NEEDS WAS EFFECTED IN 1934.

1. Dr. José Padín - first Puerto Rican Commissioner

   a. opponent of past policies

   b. changed educational policy

2. Spanish to grade seven

3. English as foreign language

4. English in secondary schools

AS A RESULT OF U.S. EDUCATIONAL POLICIES PUERTO RICAN EDUCATION SUFFERED SERIOUS SETBACKS

1. Pedagogical principles neglected

2. Drop-out rate - 80 percent

3. Lack of comprehension in both English and Spanish

4. Poor results in other content subjects.

WITH THE ATTAINMENT OF THE RIGHT TO ELECT ITS OWN OFFICIALS, PUERTO RICO WAS AFTER 1948 FREE TO SET ITS OWN EDUCATIONAL POLICIES.

1. Luis Muñoz Marín - first Puerto Rican governor

2. Commonwealth

   a. defense of national identity

   b. defense of Spanish language

   c. Elimination of poverty

   d. economically dignified life

3. Current public educational policy

   a) Spanish the official language

   b) English mandatory as a second language.

KEY CONCEPTS:

BILINGUALISM

LINGUISTIC POLICY

SEPARATIST

ASSIMILIST

AMERICANIZATION

REPRESENTATIVE STUDENT ACTIVITIES

BILINGUAL EDUCATION AND THE PUERTO RICAN AMERICAN ON THE MAINLAND.

1. Students are presented with the following two statements at the beginning of the class:
   a. Puerto Ricans are just like any other group who came to America. They should be expected to learn from the English language and they shouldn't be given any special treatment. My grandfather and my father had to learn English and so should the Puerto Rican.
   b. Many Puerto Ricans are being asked to learn in schools where the language spoken is foreign to them. "American" customs remain foreign to their parents and fellow members of the community. Their situation is different from others who come to America, and they shouldn't be asked to undergo the suffering that the earlier arrivals to these shores experienced.
2. After initial responses, students are asked to develop hypotheses relating to the statements above.
3. Assign to students in the class research projects that will be case studies of four different ethnic groups, for example Italians, Poles, Jews and Puerto Ricans.

4. Each ethnic group will be studies to ascertain whether their unfamiliarity with English hampered their progress and was effect a handicap.

5. Reassessment of original hypotheses will be followed up by students research projects after findings have been presented in class.

6. As a culminating activity, set up a mock legislature where the issue will be debated and resolved by having the students vote on whether a bilingual education bill will be approved.

REPRESENTATIVE STUDENT ACTIVITIES

Background: This activity relates to the time period before the 1940's when American policy was to stress the teaching of English in Puerto Rican schools.

1. Distribute to students a rexographed copy of the attached letter written by President Roosevelt to Dr. Gallardo, Commissioner of Education in Puerto Rico.
   a. The teachers should elicit student responses to the letter. Basic ideas of the letter should be clarified on the blackboard. Implications can be drawn as analysis proceeds.
   b. As an assignment for the following day, ask students to write whether they concur or not with President Roosevelt's position.
2. On the second day, divide the class into two sections - those in favor of Roosevelt's position and those opposed to the President's position. Committees are formed in the class to develop arguments both pro and con on the President's stand that development of English competency should be the primary goal of Puerto Rican schools.
   a. Present a summary of each committee's findings to the class with a committee chairman leading each discussion.
   b. On the following day or as a supportive activity have the

students from each position write letters to a local Puerto Rican newspaper either supporting or attacking the President's position. Or as a simulation.

c. A presidential press corps has been invited to defend the Roosevelt stand before a Puerto Rican press conference. The Puerto Rican press will have elements of those both pro and con to the President's ideas. The Press Corps aides of the President will respond accordingly.

The following is an excerpt from a letter Dr. Gallardo received from President F.D. Roosevelt dated april 8, 1937. Read the following passage.

My Dear Dr. Gallardo:

Puerto Rico is a densely populated island. Many of its sons and daughters will desire to seek economic opportunity on the mainland, or perhaps in other countries of this hemisphere. They will be greatly handicapped if they have not mastered English. For it is obvious that they always will and should retain facility in the tongue of their inherited culture, Spanish. Clearly there is no desire or purpose to diminish the enjoyment or the usefulness of the rich Spanish cultural legacy of the people of Puerto Rico. What is necessary, however, is that the Ame-

rican citizens of Puerto Rico should profit from their unique geographical situation and the unique historical circumstance which has brought to them the blessings of American citizenship by becoming bilingual. But bilingualism will be achieved by the forthcoming generation of Puerto Ricans only if the teaching of English throughout the insular educational system is entered into at once with vigor, purposefulness and devotion, and with the understanding that English is the official language of our country.

Sincerely yours,

Franklin D. Roosevelt

3. Read the poem to the class, each student having his own copy.

4. Discuss the poem itself:

   a. What information do you get about the narrator? Cite lines.

   b. What do the numbers 22, 8, 9th, 10th, 13th etc. refer to? Why 19th mile? what would could be used in place of "mile?" why did he choose "mile?"

   c. If "Beans and Communism were bad", what would be considered good? Have students look at stanza beginning "while, on the side"...

   d. Why would he be dangerous "because I am good at not being Mexican?".

   e. Continue clarification of words and lines.

By means of discussion, try to discover the implications the author is making.

5. Ask the students these questions (have them give evidence from the poem for their answers)

   a. What kind of a school experience did the narrator have?

   b. How has the narrator changed his perspective during the course of his life?

   c. Would he be pro- or anti- Cesar Chavez"? Give reasons for your answer.

d. Would you consider this writer a "typical Meskin?" How is he typical or untypical?

6. For homework:

Have students write their position as to whether the narrator would be pro- or anti- Cesar Chavez. Have them defend their position with evidence from the poem.

22 MILES . . .

josé angel gutierrez

From 22 I see my first 8 weren't,
Around the 9th, I was called "meskin".
By the 10th, I know and believed I was.
I found out what it meant to know, to believe.. before my 13th.

Through brown eyes, seeing only brown colors and feeling only brown feelings... I was... I felt...I hated... I cried... I tried... I didn't understand during these 4.

I rested by just giving up.

While, on the side... I realized I BELIEVED IN
white as pretty,
my being governor,
blond blue eyed baby Jesus,
cokes and hamburgers,
equality for all regardless of race, creed, or color,
Mr. Williams, our banker.
I had to!
That was all I had
Beans and Communism were bad.

Past the weeds, a top the hill, I looked back.
Pretty people, combed and squeaky clean, on arrowlike roads.
Pregnant girls, ragged brats, swarthy machos, rosary beads,
and friends waddle clumsily over and across hills, each other,
mud, cold, and woods on caliche ruts.
At the 19th mile, I fought blindly at everything and anything.
Not knowing, not caring about WHY, WHEN or FOR WHAT.
I fought. And Fought.
By the 21st. I was tired and tried.

But now.....
I've been told that I am dangerous.
That is because I am good at not being a Mexican
That is because I know now that I have been cheated
That is because I hate circumstances and love choices.

You know...chorizo tacos y tortillas ARE good, even at school.
Speaking Spanish is a talent.
Being Mexican IS as good as Rainbo bread.
And without looking back, I know that there are still too many...
Brown babies,
pregnant girls,

old 25 year-old women,
drunks,
who should have lived but didn't,
on those caliche ruts.
It is tragic that my problems during these past 21 miles
were/are/might be...
looking into blue eyes,
wanting to touch a gringita,
Ashamed of being Mexican,
believing I could not make it at college,
pretending that I liked my side of town,
remembering the Alamo,
speaking Spanish in school bathrooms only,
and knowing that Mexico's prostitutes like Americans better.
At 22 , my problems are still the same but now I know I am your problem.
That farm boys, Mexicans, and Negro boys are in Vietnam is but one thing
I think about:

Crystal City, Texas 78839
The migrant worker;
The good gringo:

Staying Mexican enough;
Helping;
Looking at the world from the back of a truck.

The stoop labor with high school rings on their fingers
The Anglo cemetery,
Joe the different Mexican,
Damn.
Damn.
Damn.

E). EDUCATION AND THE CHICANO

Mexican Americans are not receiving the same quality of education as Anglo Americans. On the Southwest 40% of Chicano students do not finish high school. More than twice as many Chicano students read below grade level as Anglos. Their performance in all areas falls well below that of their Anglo classmates.

THE SCHOOLS HAVE FAILED TO MEET THE NEEDS OF THE MEXICAN AMERICAN.

1. Curriculum
   a. Content of curriculum designed to be relevant to middle class child of dominant society.
   b. Disparity between traditional Anglo concepts as taught in schools and life in the community.
   c. Biased, Anglo view of history
   d. Text and readers portray predominately Anglo characters and life-styles.
   e. Special Mexican American curriculum usually remedial in nature - set up to teach 'deficiencies!
2. Segregation
   a. Within the school by:

1. invalid testing

2. remedial placement

b. Within the classroom by:

1. tracking and grouping

2. teacher bias

3. Authoritarianism

a. Anglo school officials feel threatened by expression of cultural divergences from middle-class Anglo model.

b. Attempts to discourage cultural diversity

1. Language restriction

2. dress code

3. deportment

4. Language

a. Speaking Spanish forbidden in many schools.

b. Child often falls behind in first year due to language barrier.

c. Child may retreat into familiar, language as a result of early negative experience with English.

5. Parent involvement

Schools have rarely modified their proceedures to encourage Mexican American parent participation.

TEACHERS HAVE NOT SUCCESSFULLY MET THE NEEDS OF MEXICAN AMERICAN PUPILS.

1. Teacher attitudes

   a. Middle class values stressed as educational goals.

   b. Failure to identify pupil cultural differences.

   c. Acceptance of stereotypes.

   d. Indifference to Hispanic Language and culture.

   e. Pupil failure causes frustration which creates contempt which leads to pupil failure

2. Mexican American teachers

   a. Spanish surnamed teachers frequently subscribe to some views as Anglo teachers

   b. He may feel pressured into conformity, because of struggle for achievement.

   c. He may try to encourage Mexican American by treating him more harshly.

   d. Some may have negative feelings toward the barrio Mexican American.

3. Teachers in bilingual and E.S.L. Programs

   Civil Rights Commission Report has found that:

   a. 91% had no practice teaching E.S.L.

   b. 85% had no formal training in English syntax

   c. 65% had no training in general linguistics.

MEXICAN AMERICAN PARENTS DESIRE EDUCATION FOR THEIR CHILDREN. GENERALLY, THEY VIEW THE SCHOOL AS AN ANGLO INSTITUTION AND DO NOT IDENTIFY CLOSELY WITH IT.

1. Expectations - some parents see the school as serving the the best interest of the child.
2. Participation - lack of participations due to belief that school is qualified to meet educational needs.
   a. Barrier created by language and cultural differences.
   b. Unfamiliarity with procedures
3. Some educators see lack of participation as lack of interest.
4. As curriculum becomes more specialized in secondary school, parents cannot see relevance between what is learned and what is perceived.

The following chart was taken from: Report V: Mexican American Education Study of the U.S. Commission on Civil Rights.
It indicates that there are important differences in teacher interactions with Mexican American and Anglo pupils.

Average Measures of Per Pupil Interaction For Individua Mexican American and Anglo Students.

	Average Mexican American	Average Anglo	Disparity	Percent Increase In Anglo Over M.A.
Teacher behavior				
1. Acceptance of student's behavior	.004	.008	+.004	100.0%
2. Praising or encouraging	.137	.186	+.049	35.8%
3. Acceptance or use of student ideas	.156	.219	+.063	40.4
4. Questioning	.525	.636	+.111	21.1
5. Lecturing	.584	.710	+.126	21.6
6. Giving directions	.146	.141	-.005	-3.4
7. Criticizing or justifying authority	.055	.052	-.003	-5.5
Student behavior				
8. Student talk-response	.771	.947	+.177	23.0
9. Student talk-initiation	.796	1.034	+.238	29.9
Composite Measures of behavior				
Positive Teacher Reponse (1-3)	.296	.413	+.117	39.5
All noncriticizing talk (1-6)	1.551	1.901	+.350	22.6
All student speaking (8-9)	1.567	1.982	+.415	26.5

REPRESENTATIVE STUDENT ACTIVITIES

ME

To begin with, I am a Mexican, That sentence has a scent of bitterness as it is written. I feel that if it weren't for my nationality, I would accomplish more. My being a Mexican has brought about my lack of initiative. No matter what I attempt to do, my dark skin always makes me feel that I will fail.

Another thing that "gripes" me is that I am such a coward. I absolutely will not fight for something even if I know I am right. I do not have the vocabulary that it would take to express myself strongly enough.

Many people, including most of my teachers, have tried to tell me I am a leader. Well, I know better! Just because I get better grades than most of my fellow Mexicans doesn't mean a thing. I could no more get an original idea in my head than be President of the United States. I don't know how to think for myself.

I want to go to college, sure, but what do I want to be? Even worse, where do I want to go? These questions are only a few that trouble me. I'd like to prove to my parents that I can do something. Just because I don't have the gumption to go out and get a job doesn't mean that I can't become something they'll be proud of. But if I find that I can't bring myself to go to College, I'll get married and they'll still get rid of me.

After reading this you'll probably be surprised. This is the way I feel about myself, and nobody can change me. Believe me, many have tried and failed. If God wants me to reach all my goals, I will. No parents, teachers, or priests will change the course that my life is to follow. Don't try.

The paper entitled "Me" was a composition turned in by a thirteen year old girl in a South_western state. The classroom assignment was to write about "Me".

This girl was attractive, articulate, an honor student, member of the band, outstanding in girls athletics, popular among her fellow students, and admired by her teachers.

She never "seemed" to be a child with a problem, remarked one of the teachers in some puzzlement after reading "me".

The negative self-concept and rejection of things Mexican seems to be a stage in the process of search for identity. They include complete rejections of Mexican heritage and over-identification with Anglo Culture; a sense of unfullfillment in Anglo society; and eventually ideally, a reawakened awareness and acceptance of Mexican heritage as well as Anglo society. A militant anti-Anglo proMexican stage may proceed or even take the place of the latter.

Assign the paper to be read in class and discuss the content. Ask questions and encourage students to ask questions.

1) What was the girls nationality?
2) How old do you think she was?
3) Was she a good student?
4) What was the general tone of the paper - positive or negative?
5) What kind of self-image did the girl have?
6) Do you think she had reason to feel that way about herself?

Explain to the class what the girl was really like and what her teachers and friends thought of her. Continue the discussion from here.

7) Does your impression of the girl match what she was really like?

8) Why do you think someone like the girl I just described would feel that way about herself?

9) Do you know any people with dark skin - Mexican American for example?

10) How do you feel about them and how do you think they feel about themselves?

11) How does the way this girl feels about herself differ from the way you feel about yourself?

12) Do you think if a person is Mexican he is bound to fail?

13) What do you think Mexicans are like? Lazy, dirty, macho etc.

On the blackboard list the qualities that Mexicans have, as given to you by the students. Next to them, list those of the Anglo, again as the students give them to you.

ROLE PLAY ACTIVITY

1. Hold a discussion with the class about how the Mexican American are treated or feel they are treated, i.e. do they feel rejected in any way, discriminated against, humiliated Are they invited to the same places as the Anglos, etc.
2. From the description of Mexican, on the blackboard, assign

the role of Mexican to two or three Anglos in the class. Instruct them to leave the room and discuss how they are going to act on re-entering. They are to assume characters fitting the description on the board stemming from the composition and class discussion.

3. Instruct the rest of the class to assume the role of Anglo as described on the board. They are to treat the "Mexicans" according to the image discussed in the class.
4. Conduct a normal class, perhaps centered around a relevant topic such as the Chicano movement or something controversial like the role of women in society or a controversial novel in order to assure good response and participation by the students. The students have now assumed their roles and will take part in the regular class.
5. Discuss the attitude of the Mexican students toward their teachers. How do they feel they are treated? Do they feel there is any bias in the way they are called on or spoken to? Write the description on the board and discuss the image.
6. Assign the role of teacher to one student according to the description. Instruct him or her to prepare a class or lesson with this image in mind. Assign the role of Mexican to new students and proceed to carry on a normal class.

The teacher may wish to assume the role of Mexican student.

7. This activity may go on for several days until everyone has had a chance to participate. It may be carried on outside the classroom (school yard, lunch room etc.)

Hold a general discussion of feelings and reactions.

1. Were the portrayals accurate?
2. How did it feel to be a Mexican? Anglo?
3. Why do you think people treat other people differently?
4. Does this go on outside the school? how?
5. What can be done about it?